

ABENG

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"We Want Our People to Think for Themselves."
MARCUS GARVEY

PRINTERY FIRE

Abeng Still Sounds Sabotage Is Suspected

On Tuesday afternoon last, BRICE PRINTERY, printers of ABENG, gutted by blazing fire and its presses destroyed.

The fire "mysteriously" started on the ground floor in a section partitioned off and occupied by Wright Envelope Co. This Company has been out of operation for the past three weeks.

Firemen of Brice Printery, returning from lunch at about 12.15, started they smelt smoke and on entering the building through a door the partition they saw flames coming from a pile of waste paper.

A fire-extinguisher was rushed upstairs but it jammed. Within an hour the fire was out of control, devouring the wooden flooring and ceiling, bringing down the roof.

Fire engines, stationed five minutes away, took half an hour to reach the scene too late to save anything in the building.

The chilling news spread rapidly

among the editors and supporters of ABENG. How had it happened?

ABENG does not yet know, though sabotage is strongly suspected.

No one believes the fire was accidental. ABENG, by speaking the truth and being the sufferers' voice, has roused too much fear and hatred in the wealthy few who live off the poverty of the many.

But neither fire nor anything else will silence the people of Jamaica. ABENG has a special revenge in store: it will continue to SOUND Issue number 22, about to go to press when the fire broke out, is now in your hands!



JOSWA POWER JULY 7th

All Jamaican workers are anxiously waiting on the outcome of a poll to be taken among Jamaica bus workers on July 7th to decide the issue: Working class representatives to look after working class business.

The poll, long delayed by tactical manoeuvring between Management and BITU-NWU Ministry of Labour, was forced on the company when it finally woke to the fact that the power of worker solidarity, as demonstrated in the strike, was the only force with authority among the workers. It has been so for a long time not only at J.O.S. but in other areas of essential services and agriculture, particularly sugar. But it is the J.O.S. Workers Association that will be put to the test.

A favourable result for the workers will mark the first decisive expulsion of the two party two union thug agents from the ranks of the

working class in Jamaica.

The unions asked for a new contract for 1 year. The Company said 2 years. The Arbitration awarded 3 years. Nobody asked the workers what they wanted. Everybody, except the workers, are scared of that. There is only one way to change it. July 7th will point the way. J.O.S. W.A. is demanding for the workers back-service credit, daily overtime, a severance pay agreement, shortage and extra trip arrangement, skill pay for skill work, sick allowance, strike fund, and welfare benefits.

The worker-officials of the J.O.S. Workers Association are R. Burke (Mechanic) President, C. Hall (Driver) Vice President, T. Gumbs (Conductor) General Secretary, V. Callender (Ducosman) Treasurer.

J.O.S.W.A. POWER TO ALL WORKERS!

BLACK WORKER POWER TO BLACK WORKERS!

Selassie praises Afro- West Indians

EMPEROR HAILE SELASSIE of Ethiopia today paid warm tribute to people of African descent, particularly those in the Caribbean islands, for their moral and material support during the Italian Fascists' invasion of his country in 1930s.

Selassie said small countries in the Caribbean, including Barbados, have important roles to play to promote understanding and world peace. "It is not the size of the country, nor its population that counts, but it's ideals of brotherhood and peace that should matter", he said.

THE EMPEROR SAID Barbados and other countries with peoples of African origin must help in any way they can to "help free Africans still under racist and brutal colonial rule." Addis Ababa, June 21.

STARVATION



**Banned
on R.J.R.
and J.B.C.**

"A cry of our times..."

SOUNDS

We had an experiment last week, an experiment to demonstrate the importance and significance of our locally produced music in the Black Consciousness which I on I youth both black, white and otherwise. This experiment was brought about by the strong memories of Don the Drum man, our beloved and studied musical guide. So that first session at U.W.I. Extra-Mural Centre, Camp Road was mainly a display of Don's musical travel: about 35 people present whether they knew or not helped to shape out the design of this five part series "The Years of Freedom Sounds" this is an attempt to examine the history and growth of bongo music, sounds which are with out a doubt and mistake announcing a new kind of Freedom. I on I gathered many ideas on the most progressive form of putting this series together. The main fault of the introductory programme which I purposely left loose, was the lack of preparation and the lack of real variety while demonstrating our points on recorded sound. This will be corrected in the next programme which is the real start of the Sca history. This will deal with the period from '59-'62, followed by three parts, (1) 62-65 (skatalites and refinement) '65-late '66 (Middle Period) and 67-69 (rock steady, sca and rege-sca.) till Friday, 4th July, a Love.

Bongo Neville Attacked By The Beasts

The official attempts to crush Abeng have reached a new level. Last week Friday afternoon two Abeng vendors were viciously attacked by the police along King Street and charged with "Failing to move on" - newspaper vendors on King Street on a Friday afternoon!!!

One of the Vendors Bongo Neville Howell (see inside story) was charged in addition with assaulting a constable, resisting arrest and indecent language. It is perhaps no coincidence that the issue of Abeng being sold contained a report of police harassment of Bongo Neville and his brother the week before.

At about 1.30 pm. 'Bongo' Neville and 'Macko' were in front of Times Store. The sales were

going well. Suddenly a woman constable accosted Bongo Neville and told him to come off the street. Bongo Neville bent down to pick up his bag off the ground and without any warning was struck on the head by another woman constable in plain clothes who immediately proceeded to reign blows all over his body. He was immediately surrounded by a gang of policemen and women and dragged up King Street with 'Macko' not far behind. The Abeng which Bongo Neville had in his bag were thrown away by the police who described it as "a dirty newspaper involving dirty persons with a criminal mind." He also lost nearly £5 in cash in the course of the roughing up.

Bongo Neville managed to call a brother who was witnessing the

"advantage" and asked him to inform Abeng organisation. For this he received greater blows.

At the City Central Station the police locked up the vendors of the station and proceeded to beat up the youth, striking him over his head and face with his own shoes.

Bongo Neville sees the issues very clearly. He says "We can see clearly that the police is being used to crush any progressive youth force who doesn't support the two political party...I as a black sufferer see the need for my youth brothers and sisters to stand up and move out the paper to the suffering masses of this country. We want this paper to ground among the people..."

Anti-I RasTafari

Bongo Jere

In the campaign against the doctrine of H.I.M. Hyili Silassi I. Jamaica now seeks to condemn I an I RasTafari through international experts and international opinion. These are the mixed multitude who say I art mad to say AFRICA, who say I art backward to praise RasTafari for GOD.

The American Psychiatric Association, 17,000 members strong, was the guests of the Caribbean Psychiatric Assoc. 35 members strong at a convention held at the Jamaica Hyllon in Ocho Rios on May 10-14. It was attended by 323 psychiatrists and their wives, many of the wives also being psychiatrists. The subject of the convention was Transcultural psychiatry. Psychiatrists are men who study and treat mental illness.

SOCIAL STRESS

The first paper presented to the convention was a paper entitled "The RasTafari, a study in social stress and group delusion." It was presented by Dr. Prince, a psychiatrist from Canada who was lent by the McGill Univ. to the Jamaica Government under a World Health and Pan-Am Health Organisation scheme. Dr. Prince was put to work at the Bellevue Hospital. He is studying the effect of ganja upon smokers using inmates of the Bellevue Hospital as samples. (1) These are not the best people to reveal the effects of ganja. (2) He was not studying RasTafari, and he himself

stresses that he knows nothing about RasTafari as God.

This was plain to see from reading the text of the paper which he prepared. It was obviously a summary of the survey conducted by the Jamaican Government in 1960. It consisted completely of first impressions, generalisations about the most important and serious points and was heavily prejudiced and biased, making fun of the heights of Black Consciousness and African Nationalism in the form of Garveyism and Repatriation. He spoke of the fact that the white world dread I an I locks and so therefore the Jamaican economy suffered because I an I cramp tourism and quaint native scenery. It grinned about the idea that I an I achieve superior Biblical insight and interpretation while high on smoking herbs. It painted a picture of RasTafari being a cult specially designed to take in and satisfy runaways. In mentioning the last stages of Garveyism and Garvey's pointing to the crowning of Hyili Silassi, Prince tried to explain the development of the Doctrine of King RasTafari as a disappointment measure and a consolation prize. Many others still try to sketch I an I in that manner. In other words we are disillusioned But for 38 years? It was remarkable how Prince's words coincided with the unofficial and hypocritical view of the Jamaican possessing class. He never failed to remember that Leopold Howell, one of the earliest RasTafari teacher's, once promised people to send them home to Iroquoia and failed. He reminded his colleagues that Howell was later regarded as a madman and a rebel. He showed that though RasTafari brethren are familiar with criminal elements and political elements I an I are neither criminals nor politicians but highly cultural and religious. On the legend about Nyabingi violence he could explain nothing, but was forced to point out that the 1960 Henry rebellion was neither RasTafari works nor working towards African redemption. He said our view was that Adam and Eve were black. This is completely false for Adam is not original man, African. In finishing this painting of the picture of a cult of madman, Prince referred and compared I an I to Bedward who preached of a Black God, Black Israelites and Black Redemption. Prince humourously pointed out that after years of harassing Bedward Government only succeeded by putting him in the Bellevue. A suggestion on how to handle RasTafari.

As Dr. Prince finished his paper the Convention Hall broke down into Babel Tower for two things happened. A small group of I an I RasTafari brethren entered the scene causing embarrassment and secondly, beloved, representing the Black Caucus of America Psychiatrists, jumped to the floor and condemned Prince's paper as racism and called Prince a racist. There was much anxiety, with Prince admitting that he had handled the paper lightly and had handled RasTafari frivolously because he knew nothing about the subject but was pressured into making a statement about I an I on behalf of the profession which decides who is mad and who is not. Reading

the paper I an I find that this man Prince is not necessarily racist but highly ignorant and under pressure. But the Black Brother representing America's 300 Black Psychiatrists knew better, because our Black Caucus was formed previously because these Black Doctors came to realize that the American Psychiatrist Assn. was a racist organisation whose main duty is helping American Foreign policy to go to foreign countries and foreign communities (Like the black Community in America), and to find all awakening and conscious sentiments amongst exploited peoples, and then to break these people's morale and fighting spirit by convincing the world that these people are mad or mentally unbalanced. So this Black Psychiatrist objected vigorously to these racist interpretations and expressed without apology the view that I an I RasTafari have the soundest minds in the Western Hemisphere. But the whole point is that this conference instigated by the Jamaican Government. This attack on I an I, the defenders of Black Faith and Faithfulness was set up by the ministry of Health, in order to get rid of our influence by classifying us as madmen.

Speaking to some of the psychiatrists after the convention I an I gathered that since the conditions and treatment of mental illness is so criminally poor in Jamaica they were trying to get help and money from the American Association to help them solve their problem. So they decided to present a series of papers to these six hundred odd Americans, a series of pa-

pers which would show up the urgent need for help and mental care in Jamaica. But why did they try to paint I an I RasTafari as mad? Was it the usual petty crime of getting money off our heads just as they got money from foreign countries to provide RasTafari with housing which we never got or was it the more dread crime, of trying to banish I an I to a madhouse, trying to break down the international and world respect for the sanity and levelheadedness of Emperor Haili Silassi, and his sons, RasTafari? Are they trying to apply the medicine which worked with Bedward who preached of a Black Christ from in the 1890's till when they killed him in Bellevue in 1921? But we must remember that their main explanation for I an I mental state was frustration and ganga: Looking into that point I an I are not frustrated for our predictions and works manifest daily: the unity of Africa, the inevitable crash in Jamaica the embracement of millions of Black Brothers in the west, of I an I ancient faith, whether it is called Black Redemption, Black Power, or Black Hour. The fact is, once again that Prince knows nothing of RasTafari, but is doing a study on the effects of ganja: So since their Ganja Laws are now ineffective, they either have to break RasTafari influence by embarrassing our sanity or they have to bring in a new anti-herb law which requires, say six months observation and confinement in a mental hospital whether or not the defendant is found guilty of using herb.

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STOKELY CARMICHAEL

Black Power

Cut A Tentacle

From the stage of having a common enemy Stokely points to two reasons for hooking up the revolutionary struggle against imperialism whose eye is lodged in the United States. First he argues that Afro-Americans have viewed the United States as an octopus with its tentacles reaching all across the world. The eye of the octopus is located inside the United States. Cuba has cut off one of the tentacles. If they can get the other peoples to tie down the other tentacles of the United States, while those tentacles are busy they can stab the eye of the octopus. That will be the job of the Afro-American on the inside so if they can make other people on the outside begin to fight the United States, while they are waging their fight inside, they can more easily defeat the octopus, and they must do this if in fact it is going to be defeated.

The simple truth is that we can't defeat the enemies of Black Power singlehandedly. Our role is to cut off one of the tentacles here in Jamaica.

The second reason why this hook-up is necessary, Stokely argues, is because the profits from the Third World enable the white working class in America to enjoy the money made off the sweat of our backs. This leads them to throw in their lot with the white power structure. Stokely says that the white working class will begin to develop a revolutionary consciousness when the profits of the Third World, the external profits of the United States, are cast off and no more profits are coming into the United States, and she must begin to turn inside to find her resources and her economic way of life.

Any Means Necessary

Stokely ends by saying that it's not question any more for us of which way to go, it is merely a question of tactics. We are ready to destroy imperialism by any means necessary.

Third World Hook-Up

Stokely answers this question by saying we all have a common enemy because we belong to communities which are colonies of the United States.

Afro-Americans automatically hook up with peoples of the Third World, because they see themselves, and are in fact, colonies inside the United States; the peoples of the Third World are colonies outside the United States. The same power structure that exploits and oppresses us is the very same power structure that oppresses and exploits them. It rapes them of the resources inside the colonies where they live, it rapes us of our resources outside in the colonies where we live. The only way all of us will be liberated is when we come together to defeat the enemy, because we are not fighting isolated capitalism; we are fighting international capitalism; and since the imperialist powers of the world have internationalized their system, we must also internationalize our system so that our fight will be international.



U'NU G'WAAN.

Fe Mi TIME

SOO'COM

"J.L.P. & P.N.P. are today closer in concept than at any time in their histories". Sunday Gleaner June 15th, 1969.

White Power How It Works

Middle-class Jamaicans are shy of the term, "Black Power" - one may talk about colour but not write about it. Consequently, I have chosen to write about a newer term, one that does not frighten as though we are oppressed by it viz "White Power". And since we normally regard oppression as something physical you may think I will point to the foreign owned beaches and hotels, banks, and insurance companies, the mining companies and sugar plantations. Or you may be concerned with the vast areas of commerce and communications eg. telephone and electricity, where black ownership or direction seems almost non-existent. And I dare to say it (though the mighty will demand that I be cast into outer darkness-free speech?) that within the walls of the church it is the same. Note three of the four crowned heads who recently issued the call to the politicians. Note, too, that even if you represent a minute congregation if you are white you are right to be one of the Big Four.

But the White Power that I am concerned with is the gramophone needle in the back of black minds which plays a tune recorded in the days of slavery and colonisation. The plantation owners and the colonial civil servants taught us, often very subtly to appreciate things white and devalue things coloured or black. And although slavery and colonialism are ended the record plays louder than ever.

This is clear in the term "bakra", our name for white people and equally our term for what is finest. It is to the credit of Jamaicans that a car that is black and runs well may be termed a "bakra" car. It is true that we do not apply the term to sailors or poor whites. There is not a total colour application. But the word is a standing tribute to the white hierarchy of our island. And in our efforts to reduce White Power so that we may really become one people I suggest that we bestow the term, "bakra" on our black? Prime Minister. He deserves it.

White Power lies in nearly every geography or travel book we read. The authors nearly all white usually depicted the best of their own colour and the worst of others. They chose pictures of Europeans or those who are white from the young and handsome. Peasant men, women and children are always photographed when 'dem dress up' in their festive national dress. It is the same as if we printed all pictures of Jamaicans as they look on King Street on Christmas morning. But these same authors print the pictures of black, and often of Chinese people when they are ragged, old or deformed; women wrinkled

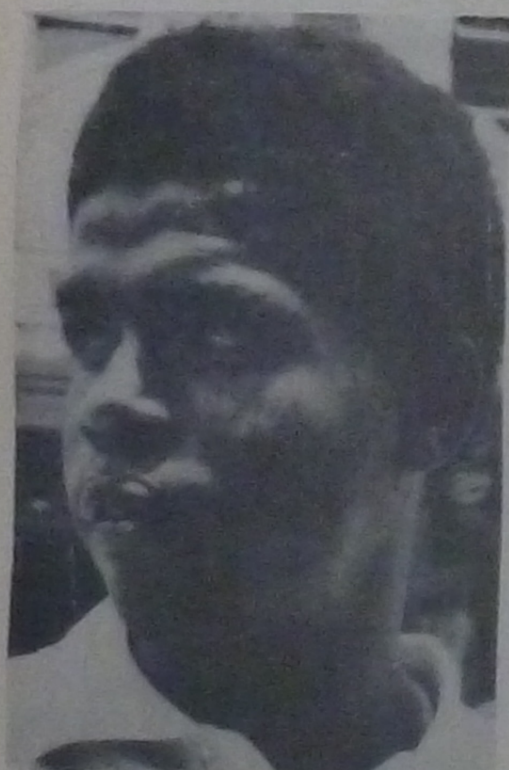
and flatbreasted; tribes in areas so humid they go almost naked and whose protein diet is so slight they have bulging stomachs. Hence, we generally see those with our own colour in their worst state.

White Power is greatest in our treatment of one another. Often we have heard British clergymen build points of their sermons around some statement their children made. Black Jamaicans find no such wisdom in their own children. Instead they proclaim to their friends in front of the young how many faults the latter have. In public we have a negative attitude to our people. In the Spanish Town Cathedral (1967) one of our "utmost dignitaries" warned the assemblage of scouts, guides and other uniformed groups to make good use of their opportunities since many delinquents lacked them. The highlight of our Prime Minister's first speech was, according to our leading newspaper his instruction to the people not to expect handouts. The accusations underlying these statements are clear. In the meantime white men tell stories of little white boys who put fingers in dikes to save towns and of white people who have overcome physical handicaps like blindness and paralysis or committed acts of heroism. They are positive.

For years I watched in fury as students at Mico harassed incoming first-year men into choked up anger, adult men standing humiliated and tearful, or muttering angrily.

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Bongo Neville's Story



Bongo Neville was born 22 years ago. He has lived all his life at 30 West Road.

Declaration of War

In 1966 when police harassment of youth in the city intensified, Bongo Howell and his friends were no exception. Often when they met in an unoccupied house adjoining to play records or cook, the police would raid the place and beat them up.

During that year Neville was charged along with other youths, with rioting and robbery. A preliminary hearing on the first charge was stopped, two witnesses having stated that it was the police who told them to call the names of accused. The second case was also stopped when the complainant was proved to be lying.

In September of the same year, Neville's record player was seized and only returned when the then M.P., Vernon Arnett, wrote the Commissioner of Police about it. Neville was, at that time, a member of the Young Socialist League.

In January 1967, the record player was again seized and when Neville went to the Admiral Town Station to regain it several policemen attacked him and tried to throw him out. Neville, quite properly, resisted and in the fracas suffered a broken arm. One policeman suffered a broken jaw. Three charges of assaulting the police were brought against Neville and one for assault occasioning bodily harm. The first three were eventually dropped and, in the last one, there were so many discrepancies in the evidence of the police witnesses, that the judge stopped the case.

In March 1967 Neville was again arrested and charged with burglary and larceny and

malicious destruction of property, both by the same constable who had charged Neville with assault. No evidence was offered on either charge. In the same month he was arrested and charged with robbery with aggravation and in May he was committed to trial at Circuit. He was remanded in custody and remained in custody till the end of September when he was granted bail on condition that he report to the Admiral Town Station each Friday.

After reporting on the first Friday Neville was arrested on the following Monday and charged by the Admiral Town Police on two counts of robbery with aggravation, and one of receiving stolen property and one of unlawful possession of property. One of the arresting constables was the one who had suffered the broken jaw in the January fracas. Neville was again remanded in custody where he remained until February 21, 1968.

In the meantime he was tried for unlawful possession of property and the case was stopped at the end of the prosecution's evidence. In January 1968 he was tried on the robbery charge for which he was arrested in March 1967, and acquitted. This is the only time that he has ever been called on to answer to a charge. He was tried at Circuit in June 1968 on the other two robberies and the receiving charge. The judge there stopped the case and directed the jury to acquit, describing the evidence of the police witnesses as scandalous.

In April 1968, before the last trial, Neville and two other youths were picked up at gunpoint by the police and taken to Central Station where they were questioned and released without charge. Neville's barrister then wrote a letter to the Commissioner of Police about the police harassment of the youth.

"Suspected Person"

On May 25th, fifteen minutes after leaving his barrister's office, Howell was arrested at a bus stop and charged with being a suspected person. This case, his 16th charge, was again stopped by the Resident Magistrate before the arresting policeman had completed his evidence.

After Neville's acquittal at Circuit in June, fearing police reprisals against him, Neville was taken out of town where he remained for about two weeks. On the same day, and the two following days, squads of policemen from Admiral Town Station visited Neville's home four times asking for him. His counsel had an interview with the Commissioner of Police and informed him of the history of harassment. Immediately following his return a squad of policemen went to Neville's home and arrested him on a robbery charge said to have been committed in Kingston during the time that Neville was staying in the country. A police sergeant grabbed him by his neck and poked him in his stomach with a revolver threatening to kill him. Neville was kept in custody for four days before an identification

parade was held. At the parade Neville changed his shirt with another youth in the line-up and the complainant pointed out the other man in Neville's shirt. Although not pointed out, Neville was kept in custody for two more days before being taken to court to be formally dismissed.

Neville's counsel sought another interview with the Commissioner of Police. He was not available and the facts were repeated to Superintendent Stephenson. After that the harassment of Neville ceased. He obtained a permit from the police at Admiral Town to open a beer parlour at his premises and for a few months he was permitted to operate it unmolested by the criminal 'lice'.

Abeng's Brother

In February this year Neville joined the Abeng organisation and committed himself to the task of building the Newspaper. Since then the police harassment has again begun. On the 25th of February they raided his home, as usual, without any warrant. Two of Neville's friends were arrested and eventually released. A few weeks later Neville himself was taken into custody and held at the Denham Town Station for several hours before being released without charge.

Shortly after this incident the police again came to Neville's home. This time they wanted to see the papers for an old Vauxhall motor car which his mother had lately acquired. The papers, which were in order, were then taken away and Neville informed that they would only be returned if the car was taken to the Denham Town Station to be checked. When this was done the car was seized and some weeks later, declared unfit to be driven and returned without license plates.

The political nature of the attacks on Bongo Neville became clearly revealed by the next act which for the first time, involves a Government Department other than the police. We refer to the notice served on Neville's mother by the Ministry of Housing to quit her home by the end of June. It is significant that this has been quickly followed by the visit of a police superintendent ordering the closure of the beer parlour.

Where will it End

Last Friday the police made a combined assault on Neville and Abeng. Not surprisingly, Bongo Neville is the most effective vendor of Abeng, constantly creating a dialogue with the public about the material in each issue of the paper and rarely failing to elicit a response.

Where does the criminal actions of these 'lice men' end? Bongo Neville is perhaps lucky that the 17+ attempts by these men to "down" him have so far failed. Many youths have been destroyed with much less effort. We are quite sure however that we have not heard the last of the 'lice men' yet.

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ABENG

Vol. 1 No. 22 June 27, 1969 Price: SIXPENCE

FORMS OF VIOLENCE

THE BAN ON BLACK LITERATURE & RECORDS + VIOLENCE AGAINST RACIAL YOUTH shows the addition with which the White Power holders would like to minus out the strides BLACK CONSCIOUSNESS is making towards BLACK POWER. They ban the writings of Stokely Carmichael, Elipah Muhammed and Malcolm X and stage Prohibited Literature trials in their court-houses. Prince Buster and his wife who were booked on a Prohibited Literature charge had their home raided several times and were harassed by the police.

Not only this. Conscious Prince Buster records like "TEN COMMANDMENTS" and "PHAROAH HOUSE CRASH" have been banned from the airwaves. There being one juke box to every 200 people in the island many of these sounds, like the one on "Dr. Rodney" have reached the oppressed section of the population who are the patrons of this medium.

The most recent record to be banned on both radio stations is one called STARVATION by a newly formed singing group. The tune has the refrain "Starvation in the atom" and tells simply how hard it is to buy clothes and food since "starvation hit the land". It ends on the note of African Redemption.

A few months ago a television broadcast on which Mrs. Amy Jacques Garvey and Prince Buster were to have appeared was scrapped.

"Stethoscope" a magazine published by the Medical School U.W.I. awarded an "Order of Merit" to a paper delivered by one Dr. Prince to a Psychiatrist Conference. This paper perpetuated the myths about "Rastafarian Group Delusion". Added to this there were lies about Marcus Garvey, Rev. Claudius Henry and Alexander Bedward.

Rev. Claudius Henry is seen by Dr. Prince as the instigator of a Cubastyle revolution and Alexander Bedward as a lunatic. Indeed

the implication of this paper is that all these men suffer from some kind of delusion and insanity. It is this violence committed against Garvey, Henry and Bedward which is being continued against Black Power.

Quite often this violence results in the persistent harassment of selected individuals. Probably one of the best documented cases is that of Bongo Neville. It is an example of the brutal experiences lived out and often times conquered by many youths who have "vanked politricks" altogether. This means they will be no party to the politicians and police who work to suppress black consciousness and perpetuate the ideas and institutions of WHITE POWER.

What is the reason behind this violence against our expression, our ideas and brothers? The regime sees the reflection of Black Power in the literature and records and so tries to shatter the mirror with the hope that the image reflected in the mirror is also destroyed. Of course, established violence is conservative. It seeks to preserve, to stop and prevent. The tactics used by the regime have worked against them as we recognize that what is being preserved is our oppression, while the growing black consciousness is set on liberation.

Garvey's repatriation scheme is mocked. Dr. Prince can never appreciate Garvey's vision of a liberated Africa and the strategy he formulated for that liberation struggle. Garvey saw it was necessary to establish a base area in Liberia to which a "revolutionary vanguard of New World blacks in co-operation with like minded Africans" would return. Of course strong imperialist interests fought against us. Firestone Rubber Co. had interests in Liberia and they wouldn't allow Garvey's schemes to get off the ground. Moreover, his enterprises were sabotaged by a U.S. government which later deported him to Jamaica.

PETER BOB ANDY & SCREE
AS POWER THE MASTRO FROM U.W.I.

Present

A NITE OF BLACK HARMONY

With the Mighty STEREO from Spanish Town
at the Students Union U.W.I. (No. 6 Bus)
ON SATURDAY 5th JULY 1969

BLOW THE HORN TELL THE PEOPLE

MILITARY REPORT

"I am forced to write this letter to your weekly news, ABENG, and hope when all the readers of ABENG see this they will realize what the Jamaica Defense Force really is. These points which are facts, I shall put to you and hope it might be published without favour:

(1) "The Army enlisted men from fourth standard to sixth standard are made to do the Force's dirty work: grasshopping, cleaning the higher command offices, washing the pots and plates, even though civilians, as they say, are employed to do these things and at no time do you see a civilian cutting grass in the camp.

(2) "You have a Sergeant mess where civilians work, and sometimes there are no civilians at this place. We, the soldiers, are made to wash the plates and clean the Sergeant's bunks, when we as private soldiers have to clean our own.

"Brigadier David Smith is from Nassau. We, as Jamaican soldiers, have no say in a Jamaican Army because we are being pushed around so many times.

"We, the Jamaican soldiers, feel it hard and are going to do something about it. I further inform you that they try by all means to get us in trouble, so that they can hand down to us detention. Detention is something like this: you do twenty-eight (28) days you lose all your pay as a single man and as a married man your wife must survive on £4.00 p.w.

per week for food, rent and other earthly materials.

"Then the big thing is that the Officers of the Jamaica Defense Force have an annual function for all the aristocrats or say bourgeoisie, consisting of the Prime Minister, and the same money which they take from us they drink in whisky and get drunk, while our children in the time of our plight in detention prison weep.

"Sir, there are all kinds of things going on in this Army by the higher authority, which does not take notice of what is happening in any other country. We the elite is going to walk in the night if things do not change and then we know the public will be astonished, but by then we won't have any sympathy on anyone."

(Sgt.) DEFENDER, J.D.F.
Up Park Camp.

MARCUS GARVEY Jr.

I just could not understand the argument put forward by Marcus Garvey Jr. He stated that he would like to see Black people unite, yet he went on at length to criticize people like Fidel and Mao. How contradictory can some people be? Did not the above mentioned people work at length to unite their people? Why did not young Garvey talk about being owned by Wilson or Nixon? I am quite sure that if Nkrumah were to regain power in Ghana, that light African Socialism would be dispensed with for how can you cling to something that has failed

you. If black people wishes to be free, of which I have no doubt there is a lot to learn from people like Che, Fidel, Mao and others of like mind. If Marcus Garvey Jr. wants to underestimate imperialism let him. However I am appealing to youths not to follow suit.

I am,
H. Warren.
58 Mountain View Ave.
Kgn. 2

16th June, 1969.

I wish to refer to the article "MARCUS GARVEY SPEAKS OUT" in which I note his decision to take up where his illustrious father left off, in the struggle for the emancipation of the African at home and abroad, socially and economically, because everywhere he is economically handicapped, and in Jamaica the Blackman is merely regarded and used as a political tool. Bearing in mind that there are existing Afro-Jamaican organizations which have, in their own way, been keeping the flame of Garveyism aglow and in particular the part this Council has played, that Mr. Garvey would wish to meet with representatives of the various organizations with a view to effecting collective action.

This Council will be too willing to co-operate in honouring about the hopes and aspirations of Garveyism.

Dr. M.B. Abeng Doonquah,
President.

ANTI-RASTAFARI CONTD.

In trying to frame RasTafari in this way they are doing the same nature of things as when they classified ganja as Drugs and Poisons and framed I an I precious herbs in a Dangerous Drugs Law.

Why do the heathen rage, and the people imagine a vain thing? Why have the Kings and Princess of the earth set them selves in array against the Lord? Prince explained that group delusion is different to individual delusion, where someone fools themselves. He showed that group delusion was a mental illness where a group of people fooled themselves but still ignored certain differences in order to stay together. He said that this form of delusion allows for various opinions of individual members and also for the situation to change without affecting their false beliefs so that the group would not be broken up and separate. Therefore we could have all different kinds of Black Man in our faith. What is wrong with that. Therefore we would be able to adjust our concept if there was a vital change in world events. What is wrong with that being a characteristic of a socially conscious group. Only that they are afraid of the concept of Revelation, Retribution and Judgement. Therefore it is they who are fooling themselves and ignoring reality in order to maintain their peace of mind. Therefore it is they who are under the social stress of the Jamaican Government to frame I an I. Therefore it is they the 323 psychiatrists and their wives who are drop-outs and escapists. The psychiatrists gathered by Babylon in that hotel were suffering from a mental ailment, an ailment none other than group delusion. And as the Black Doctor pointed out I an I possess the soundest mind in the West so they are free to come for some therapy which would do ourselves denying Black Brothers and Sisters some good also.

WHITE POWER CONTD.

only to themselves in corners. And the fiction used to justify this protracted psychological brutality was straight from the slavedriver's philosophy. It did them good. How were English and American arrivals initiated into Jamaican society? The opposite: smiles of welcome from the whites and from us blacks, the famous Jamaican hospitality-not a hint of humiliation to do them good. Even when they go wrong punishment is ameliorated. A parson from England who was caught "Hagrante delicto" in a homosexual act (1963) could not be found guilty by the courts and retired gracefully to his homeland. Some black Jamaicans against whom the courts have found nothing are being harried in their own land.

The slave masters and the colonial forces taught us to love them and hate ourselves. And we have never forgotten it. We won't be really one people until we love black people as much as we do white people.

NOEL WHITE.

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